

[CONFIDENTIAL.]

[No. 15 of 1892.]

REPORT
ON
NATIVE PAPERS
FOR THE

Week ending the 9th April 1892.

CONTENTS:

	Page.		Page.
I.—FOREIGN POLITICS.		(f)—Questions affecting the lands—	
Nil.		The <i>chap</i> Survey in Chittagong ...	349
		An oppressive zamindar in the Midnapore district ...	<i>ib.</i>
II.—HOME ADMINISTRATION.		(g)—Railways and communications, including canals and irrigation—	
(a)—Police—	Nil.	A railway line from Chuadanga to Meherpur in the Nadia district ...	350
		A road in the Nadia district ...	<i>ib.</i>
b)—Working of the Courts—		Re-excavation of the khals in the Howrah district ...	<i>ib.</i>
Police diaries in criminal trials ...	343	(h)—General—	
Mr. Carey of Patna ...	344	The Postmaster-Generalship ...	<i>ib.</i>
The case against Mr. Windsor, Sub-divisional Officer of Serampore ...	<i>ib.</i>	Government's opium trade ...	<i>ib.</i>
(c)—Jails—	Nil.	III.—LEGISLATIVE.	
		The Bengal Municipal Act Amendment Bill ...	351
(d)—Education—		Working of the Arms Act ...	<i>ib.</i>
The <i>tol</i> Resolution ...	<i>ib.</i>	The Puna case under the Consent Act ...	<i>ib.</i>
The <i>tol</i> ...	<i>ib.</i>	The Puna case under the Consent Act ...	352
Government's present educational policy ...	<i>ib.</i>	The Consent Act ...	<i>ib.</i>
The Krishnagar College ...	345		
The <i>tol</i> Resolution ...	<i>ib.</i>	IV.—NATIVE STATES.	
The <i>tol</i> Resolution ...	<i>ib.</i>	The Nizam's Government ...	<i>ib.</i>
Representation of the Faculty of Arts in the Syndicate of the Calcutta University ...	346		
The <i>tol</i> movement ...	<i>ib.</i>	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
Sir Charles Elliott on Hindu female education ...	<i>ib.</i>	Famine relief in the Rajshahi district ...	353
The <i>tol</i> Resolution ...	<i>ib.</i>	Scarcity in a village in the 24-Parganas ...	354
The <i>tol</i> Resolution ...	347	Water-scarcity in a village in the Nadia district ...	<i>ib.</i>
The <i>tol</i> ...	<i>ib.</i>	Water-scarcity in a village in the Howrah district ...	<i>ib.</i>
Lady Elliott's prize to the Bethune School ...	348	Distress in a village in the Murshidabad district ...	<i>ib.</i>
The boy Haradhan ...	<i>ib.</i>	Distress in a village in the Nadia district ...	<i>ib.</i>
(e)—Local Self-Government and Municipal Administration—		The <i>Hindu Patriot</i> and the prevailing scarcity ...	<i>ib.</i>
The Barisal Municipality ...	<i>ib.</i>		
Cholera within the Raniganj Municipality ...	<i>ib.</i>		
The Ranaghat Municipality in the Nadia district ...	<i>ib.</i>		
The Santipur Municipality ...	349		

VI.—MISCELLANEOUS.

Mr. Hume's Circular	...	...	355	The late Mr. George Yule	...	...	357
Cause of India's increasing poverty	...	...	<i>ib.</i>	Mr. Hume's Circulars	...	...	358
The Viceroy's exodus to Simla	...	...	<i>ib.</i>				
Water-scarcity	...	...	<i>ib.</i>				
The pilgrims at Hurdwar	...	...	356				
The Native Press Association in the Bengal Secretariat	...	...	<i>ib.</i>				
The Botanical Gardens case	...	...	<i>ib.</i>				
A cooly case	...	...	357				
Water scarcity in a village in the Khulna district	...	...	<i>ib.</i>				
The 'Durbari Editor.'	...	...	<i>ib.</i>				
Caste designation of Chandals	...	...	<i>ib.</i>				

ASSAM PAPERS.

Nil.

UBIYA PAPERS.

Nil.

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahmadi"	...	600	1st April 1892.
2	"Bankura Darpan"	Bankura	.....
3	"Kaliyuga"	Calcutta	.....
4	"Kasipur Nivási"	Kasipur, Barisál	280	
5	"Navamihir"	Ghatail, Mymensingh	600	
6	"Ulubaria Darpan"	Ulubaria	700	27th March 1892.
<i>Tri-monthly.</i>				
7	"Hitakari"	Kushtia	800	1st April 1892.
<i>Weekly.</i>				
8	"Bangavási"	Calcutta	20,000	2nd ditto.
9	"Banganivási"	Ditto	8,000	1st ditto.
10	"Burdwán Sanjivani"	Burdwan	335	29th March 1892.
11	"Chárvártá"	Sherepore, Mymensingh	400	28th ditto.
12	"Dacca Prakásh"	Dacca	2,200	3rd April 1892.
13	"Education Gazette"	Hooghly	825	1st ditto.
14	"Grámvási"	Ramkristopore, Howrah	1,000	4th ditto.
15	"Hindu Ranjiká"	Boalia, Rajshahi	212	30th March 1892.
16	"Hitavádí"	Calcutta	.....
17	"Murshidábád Pratinidhi"	Berhampore	.....
18	"Navayuga"	Calcutta	500	31st ditto.
19	"Prakriti"	Ditto	.....	2nd April 1892.
20	"Pratikár"	Berhampore	609	1st ditto.
21	"Prithivi"	Calcutta	.....
22	"Rangpur Dikprakásh"	Kakinia, Rangpur	.....
23	"Sahachar"	Calcutta	800-1,000	30th March 1892,
24	"Sahayogi"	Barisál	342	26th ditto.
25	"Sakti"	Dacca	.....
26	"Samáj-o-Sáhitya"	Garibpore, Nadia	1,000	
27	"Samaya"	Calcutta	3,000	
28	"Sanjiváni"	Ditto	4,000	2nd April 1892.
29	"Sansodhini"	Chittagong	.....	18th and 25th March 1892.
30	"Sáraswat Patra"	Dacca	300	2nd April 1892.
31	"Som Prakásh"	Calcutta	600	4th ditto.
32	"Srimanta Sadagar"	Ditto	.....
33	"Sudhákar"	Ditto	3,100	1st ditto.
34	"Sulabh Samáchar"	Ditto	.....
<i>Daily.</i>				
35	"Banga Vidyá Prakáshiká"	Calcutta	500	30th March to 2nd and 4th to 6th April 1892.
36	"Bengal Exchange Gazette"	Ditto	.....
37	"Dainik-o-Samáchár Chandriká"	Ditto	1,000	3rd to 7th April 1892.
38	"Samvád Prabhákar"	Ditto	1,500	1st and 2nd and 4th to 7th April 1892.
39	"Samvád Purnachandrodaya"	Ditto	300	31st March to 2nd April and 4th to 7th April 1892.
40	"Sulabh Dainik"	Ditto	.....	31st March to 2nd April and 4th to 7th April 1892.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
41	"Dacca Gazette"	Dacca	.....	4th April 1892.

No.	Names of newspapers.	Place of publication	Reported number of subscribers.	Date of papers received and examined for the week.
HINDI.				
<i>Monthly.</i>				
42	" Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling	...	50
43	" Kshatriya Patriká"	Patna	...	250
<i>Weekly.</i>				
44	" Aryávarta "	Calcutta	...	750
45	" Behar Bandhu "	Bankipore	...	500
46	" Bhárat Mitra "	Calcutta	...	1,200
47	" Champaran Chandrika "	Bettiah	...	350
48	" Desí Vyápári "	Calcutta	...	.....
49	" Hindi Bangavásí "	Ditto	...	.....
50	" Sár Sudhánidhi "	Ditto	...	500
51	" Uchit Baktá "	Ditto	...	4,600
URDU.				
<i>Weekly.</i>				
52	" Al Punch "	Bankipore	...	.....
53	" Anis "	Patna	...	.....
54	" Calcutta Punch "	Calcutta	...	.....
55	" Darussaltanat and Urdu Guide "	Ditto	...	340
56	" General and Gauhariasi " ...	Ditto	...	.....
57	" Mehre Monawar "	Muzaffarpur	...	.....
58	" Raisul-Akhbari-Murshidabad "	Murshidabad	...	150
59	" Setare Hind "	Arrah	...	.....
URIYA.				
<i>Monthly.</i>				
60	" Asha "	Cuttack	...	165
61	" Echo "	Ditto	...	.....
62	" Pradíp "	Ditto	...	.....
63	" Samyabadi "	Ditto	...	.....
64	" Taraka and Subhavártá "	Ditto	...	.....
65	" Utkalprána "	Mohurbunj	...	.....
<i>Weekly.</i>				
66	" Dipaka "	Cuttack	...	.....
67	" Samvad Váhika "	Balasore	...	200
68	" Uriya and Navasamvád "	Ditto	...	420
69	" Utkal Dípiká "	Cuttack	...	420
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
70	" Paridarshak "	Sylhet	...	480
71	" Silchar "	Silchar	...	500
<i>Weekly.</i>				
72	" Srihatta Mihir "	Sylhet	...	332

II.—HOME ADMINISTRATION.

(b)—*Working of the Courts.*

Police diaries in criminal trials.

The *Sahachar*, of the 30th March, has the following:—

The people of this country look upon criminal trials with fear. An English traveller said the other day that nearly half the number of prisoners in the Indian jails will be found on enquiry to be innocent men. Occasional punishment of innocent men is not a thing confined only to India: it happens in all countries. But in India it takes place oftener than in other countries. In England, France and America, attorneys make careful inquiries, and let the counsel for the defence know the character of the complainant and the witnesses he brings forward. But no such thing is done in this country. People here are poor, and cannot afford to spend money on enquiries. In many cases the pleaders and mukhtears for the defence cannot even get for use in the Sessions Courts copies of all the depositions given in the Magistrate's Court. Again, in spite of the opinion expressed by the High Courts of Calcutta and Bombay, that police diaries are public papers, these diaries are still regarded as confidential, and it is an offence to take copies of special diaries. But these police diaries are of the utmost importance to the defence. In the celebrated case of the chaukidar, Mulluk Chand, it would have been impossible for Mr. Manomohan Ghosh to procure an acquittal for his client, who had been sentenced to death by Mr. Dickens, the then Judge of Nadia, if he had not got the police diaries connected with the case.

Ordinarily, police papers are not filed in Court, the Government pleaders use them in Sessions cases; and neither judge nor jury can know anything about the manner in which the *asami* was arrested by the police, or the witnesses gave their depositions, unless the Government pleader chooses to give the information. Some Judges examine police diaries; but examining police diaries is not a general practice. That there is a danger in not examining police papers will be clear from the following case:—

Five men were recently committed by Babu Abinas Chandra Mullick, Deputy Magistrate of Barasat, to the Sessions for murder and unlawful assembly. One of the prisoners died in *hájat*. The writer was engaged by the defence. The evidence was a got-up one, and the witnesses for the prosecution broke down under cross-examination. The Government pleader, when asked by the Judge whether he expected a conviction in a case like this, said that he did not believe the evidence of a single witness, and that the complainant and his witnesses had given in the Sessions Court a story very different from that which they had given before the police. All this was clear from the special police diary. The Judge thereupon refused to go on with the case, and the Government pleader withdrew the case against the prisoners. If the Deputy Magistrate of Barasat had got access to the special diary referred to, the prisoners would have been spared the wrong and inconvenience of a criminal trial. The Lieutenant-Governor and the District Magistrates are anxious to see real offenders punished, and all right-minded men approve of their effort in this direction. But it is also their duty to see that no innocent man is punished. Recently a man has been sentenced to death at Pabna. The police papers in connection with his case show that, if he had been properly defended, and if the contents of those papers had been known, he would have been acquitted. Government has accordingly postponed the man's execution, and called for the papers of his case. Surely it is not Government's desire to see innocent people punished. Government has repeatedly declared that it is the duty of its officials to bring to the knowledge of the Court all that can be said either for or against an accused person. Nevertheless, the writer is constrained to say that all Government pleaders do not act in the way in which the Government pleader in the 24-Parganas district did the other day. And even as regards this last officer, the writer has this complaint to make that, as soon as the complainant's deposition was taken, it was his duty to point out to the Court the difference between that deposition and the one he had given before the police. In a case like this, Sir Charles Paul or Mr. Pugh would not have waited for the Judge to draw attention to the weakness of the complainant's case. But the Government pleaders in the mufassal are not Pauls or Pughs.

SAHACHAR,
March 30th, 1892.

They do not possess the same powers as the Advocate-General, and they have also to give explanations every now and then. They are, in fact, only higher police officers, and they have to humour the police, as otherwise they would be taken to task by the District Magistrates. Nevertheless, as Government is not anxious to send all accused persons to the Andamans, why are facts kept secret? In the opinion of the writer, the accused should be allowed to see the special diary of the police, and to take a copy of it on payment of a fee. The cases, which the writer has cited in the course of his article, show how very valuable, in the interest of justice, the special police diary is, and how very much a good administration of justice and the lives and liberty of the people depend upon it. All Judges and Magistrates should therefore read those diaries, for, in that case, police officers will take greater care in investigating cases. That innocent men are sometimes punished cannot be questioned. And why should Government allow that to be?

NAVAYUGA,
March 31st, 1892.

2. The *Navayuga*, of the 31st March, says that Mr. Carey, Assistant Magistrate of Patna, is a Civilian newly imported into the country, and is therefore a *khás gora* in manner

and bearing. The mukhtear whom he sent to *hájat* for contempt of court has been released by order of the local Magistrate. The writer advises the mukhtear to prosecute Mr. Carey for having brought a trumpery charge against him. It is for the Lieutenant-Governor to say whether or not a man like Mr. Carey should be kept in charge of a sub-division.

3. The *Banganivasi*, of the 1st April, says that one of the two men beaten

The case against Mr. Windsor, by Mr. Windsor, Sub-divisional officer of Serampore, laid a complaint against that official at the Sub-divisional Officer of Serampore. Hooghly Magistrate's Court. The Magistrate,

however, told the complainant to compromise the case. The writer cannot understand why the Magistrate should require the complainant to compromise the case, instead of asking the accused to do so. Perhaps the usual custom has been departed from in this instance because the defendant is an Englishman.

The writer is, however, glad to hear that the Government of Bengal has called for a full report of the case, and he hopes that Sir Charler Elliott will order his resolution in the matter to be published along with a report of the case.

(d)—*Education.*

HINDU RANJIKA,
March 30th, 1892.

4. Referring to the *Tol* Resolution the *Hindu Ranjika*, of the 30th March says that the Sanskrit language is about to dis-

The *tol* Resolution. appear from India, and its existence and improvement depend, like everything else, on the favour of Government. This certainly means sad degeneracy for India indeed.

The writer is glad that Government is making arrangements for the improvement of Sanskrit learning. And it is enough that Government has shown this small favour to a people absolutely devoid of self-reliance. Government has provided scholarships at Nadia in Bengal, at Revilganj in Bihár and at Puri in Orissa. But as more importance is attached to Sanskrit learning in Bengal than in the other two provinces, the writer would have been glad to see scholarships provided for the centres of Sanskrit learning in Northern and Eastern Bengal too.

5. The *Navayuga*, of the 31st March, has not yet been able to decide whether or not Government ought to be praised for its determination to grant pecuniary aid to the

Sanskrit *tols*.

NAVAYUGA.

Government's present educational policy.— 6. The same paper has the following on

Within the last few years there has been a change in the educational policy of Government. Government is now anxious to withdraw itself from the work of education. It has for the last ten or twelve years conceived a dislike for educated natives; and the quarrels which took place between students and Government officers, during Sir Rivers Thompson's administration, served to increase that dislike. Sir Rivers felt so annoyed with the schoolboys that he even expressed himself to the effect that

the spread of English education in the country should be checked if possible. And since the Ilbert Bill agitation, the people of this country have learnt to express themselves freely about political and administrative measures. All this has impressed Government very unfavourably. And as this self-assertion on the part of the people is due to the spread of English education in the country, Government now contemplates taking steps to check that education. It has in that view already abolished several schools and colleges, and made over charge of several others to municipalities. The Hindu School was once on the point of being abolished, and has been saved, for a time only, in consequence of the representations of respectable native gentlemen on its behalf. But Government's zeal for female education has increased. And the reason is that it knows that if Anglicising agencies do not enter into the zanana, and if Hindu women do not go wrong, English influence in the country will not be firmly established. Next comes Government's zeal for technical education. In a country like India, technical education is certainly a necessity; but the question is, why has Government developed a zeal for it so suddenly? The answer must be that it wants to substitute some sort of education that may be in keeping with the requirements of the time, in place of high English education. And its efforts in the direction of Sanskrit learning may be traced to a similar motive. That is to say, it wants to encourage old ideas and old thoughts, and by that means to direct people's minds into a channel altogether different from that in which they are now running. The writer has therefore no hesitation in strongly condemning the present educational policy of Government.

7. The *Banganivasi*, of the 1st April, has the following:—

During Sir Charles Elliott's *regime* a blow has been aimed at Local Self-Government, as is so clearly proved by his Bengal Municipal Act Amendment Bill. Nor is high education destined to go unscathed under His Honour. The schools and colleges which impart high education are being gradually abolished by Government. And the turn has now come for the Krishnagar College to receive its death blow. Government has sent instructions to the District Magistrate of Nadia to enquire if any private individual or committee can take over the management of this institution. It is hoped that the Maharaja of Krishnagar will, with other gentlemen of the place, take over the management of the College from Government, and thus do honour to his country and countrymen.

Referring to the *Tol* Resolution the same paper says:—

8. It is not in our power to penetrate the secret of the policy which Sir Charles Elliott has in view in undertaking to give pecuniary aid to the Sanskrit *tols*. But whatever

His Honour's motive may be, it is certain that his action in regard to the *tols* will perpetuate his name not only in Bengal, but in every place where there is a Hindu. This pious act of His Honour will spread his fame far and wide. Worthless as the people of Bengal have become, they expect Government to do for them every work of public beneficence. Just see how the noblest language on earth was in danger of being transported beyond the seas, in spite of the existence of so large a Hindu population in India. But Sir Charles Elliott has extended to it his protecting care, and thus laid the Hindus under a deep debt of gratitude.

9. The *Education Gazette*, of the 1st April, says that Government deserves *EDUCATION GAZETTE* thanks for the large sum which it has consented to pay annually for the improvement of Sanskrit *tols*. April 1st, 1892.

Government has, by so doing, given proof of its greatness, and the Brahman pandits will also prove themselves great if they can maintain their independence in the matter of teaching their pupils and doing without Government stipends. The pandits are the real leaders of the Hindu community, and there can be no doubt that that community will not fare well if their independence is interfered with in any way. Everything will go right if the pandits, giving up their love of money, decline to accept Government aid, and if, following the example of Government, wealthy Hindu gentlemen come forward with money in aid of Sanskrit learning. The writer also quotes a portion of the *Dainik* newspaper's article on the subject, dealing with the duties of the pandits in this respect.

BANGANIVASI,
April 1st, 1892.

BANGANIVASI.

EDUCATION GAZETTE

PRATIKAR,
April 1st, 1892.

10. The *Pratikar*, of the 1st April, draws attention to the fact that, among the gentlemen who have been elected to represent the Faculty of Arts in the Syndicate, there is not one who can espouse the cause of Sanskrit or the other ancient languages of the country.

PRATIKAR.

11. The same paper heartily thanks Mohamahopadhyaya Mahes Chandra Nyayaratna for his exertions in the cause of the Sanskrit *tols*.

SULABH DAINIK,
April 1st, 1892.

Sir Charles Elliott on Hindu female education.

12. The *Sulabh Dainik*, of the 1st April, has the following :—

At the distribution of prizes the other day to the girls of the Bhawanipur Girls' School, Sir Charles Elliott said that he was happy to see that the gentlemen of that place were such staunch supporters of female education, an education which was gradually and imperceptibly leading the Hindu society towards progress. Sir Charles' statement is quite true ; but the people of this country themselves do not always clearly see whether the sort of education which is being now given to their girls is really leading the country towards progress. Everybody sees to what condition Bengali households have been reduced by this wonderful female education, and how it is day by day filling with love of luxury the household goddesses of the Hindus. If the change which is taking place in the mode of life of Hindu women, under the influence of their new education, be taken to be civilisation, then the Girls' Schools must be precious things to the Hindu. But the question is, will this civilisation suit the people of this country ? And will not this civilisation in a few days reduce them, poor as they are, to the veriest street-beggars ? The unnatural system of education prevailing in the Girls' Schools, so far as can be seen at present, is not doing anybody good, and is only serving to increase the confusion into which Hindu society has been thrown. No one can deny that a radical reform of the prevailing system of female education has become absolutely necessary.

BANGAVASI,
April 2nd, 1892.

The *tol* Resolution.

13. The *Bangavasi*, of the 2nd April, has the following :—

The Sanskrit *tols* have become an object of Government's care and kind attention. Properly speaking, it is the whole Hindu society which has now come to receive very particular attention at the hands of Government, the Sanskrit *tols* having merely furnished Government with an occasion for a display of its kindness. God only knows what all this will lead to.

The fact that it is not the members of Hindu society themselves who are taking sufficient note of the decadence of the Pundit class and the decline of that society, but Government, which is being greatly exercised in its mind on this account is one which, though it may occasion no surprise, yet furnishes matter for reflection. And, as a matter of fact, people in different parts of the country are already showing great eagerness to know the reason of Government's anxiety in this connection. Now, though the country is under a Government of foreigners, of men, that is, who are aliens in race and religion, still this Government occupies the position of the sovereign. And as Hindu society is one of the many things which make up the empire, Government's measures for the maintenance of the empire, and for promoting the safety and prosperity of the empire, will be imperfect, if it does not also take thought of matters relating to Hindu society. There is, therefore, nothing new or surprising in Government's directing its attention to the condition of the Sanskrit *tols*. Nor is this the first time that Government has taken the subject into its consideration. It is true that Government's present action in reference to the *tols* is more clearly discernible and direct than its previous action in this connection ; but the great fact is that the subject has been for a long time under its consideration. There can be no doubt that the object and intention of Government in this matter are worthy of itself. Government is perfectly alive to the interests of the people of this country and is deeply versed in statesmanship. But the people of this country neither know statesmanship nor understand it, and, therefore, it is that they ask themselves the question.—Why should Government give itself so much trouble on account of the Sanskrit *tols* ?

Fortunately for the people, Government has itself declared its aims and intentions in regard to the *tols*. These aims and intentions are thus stated in

Sir Alfred Croft's letter forwarding Pundit Mahesh Chandra's report on the *tols*:-

"The importance of the Pundit class, and the influence which it has and will probably continue to have in the control of Hindu society seem to make it a matter of high political moment that interests so large should be entrusted to capable hands."

The question now is, why has it become necessary for Government to direct its attention to the Sanskrit *tols*? According to the Director of Public Instruction, and Government concurs in the Director's view, this question of the Sanskrit *tols* is closely connected with the interests of the empire. The Pundit class possess great influence in Hindu society, and may be said to exercise sole and unquestioned authority in the regulation of social matters. It is, of course, desirable and necessary that powers so large should be entrusted to capable hands: the interests of the empire require this. It is, therefore, necessary for Government to declare who among the Pundit class are capable, and who among them are incapable men.

If Government had perceived that the Pundit class had ceased to have any influence in Hindu society, or that Hindu society has either ceased or will cease to be under the control of the Pundit class, it could have afforded to disregard the matter. But considering that the Pundit class possess so much influence, it has become extremely necessary for Government to have direct relations with that class.

This is what has led Government to look favourably on the Sanskrit *tols* and decide on making the leading Pundits regular recipients of its stipends. By the establishment of direct relations with the Pundit class, Government will find it easy and convenient to promote the interests of Hindu society. This is the intention of Government, and to give effect to this intention it has resolved on granting aid to the *tols*.

It is said that Mahamahopadhyaya Bhubun Mohan Vidhyaratna of Navadwipa will be appointed under the *tol* Resolution to Government service on Rs. 100 a month. But it is not yet known whether the Pundit will accept service at all.

14. The *Dacca Prakash*, of the 3rd April, has the following on the *Tol* Resolution of Government:-

The *Tol* Resolution.

The writer does not believe that the Pandits will be able to avoid the tempting bait which has been thrown out to them by Government. Nor does he think that people will readily realise the mischievous character of the bait. Since the passing of the Consent Act, Government has become convinced of the power and influence of the Pandit class, and it is therefore trying to win that class over by giving them pecuniary help. As Government is going to help the Pandits, the writer will probably not be able to convince them of the harm which they are about to do themselves by accepting the aid which has been offered them. Reference is then made to Sir Alfred Croft's letter on the subject, in which that officer speaks of the important political purpose which will be served, by subsidising the Pandits, and the following remarks are made:—The writer will not now be able to tell any one what that important political purpose is, in consideration of which even the present parsimonious Lieutenant-Governor has sanctioned an annual expenditure of Rs. 18,000. But it is his conviction that the Pandits who, even in these degenerate days of luxury, live a simple and contented life, will be easily able to see through that political purpose. The Pandits could have made themselves men of great worldly affluence if they had applied to earthly objects the time and perseverance which they have devoted to the cause of learning. And the writer can by no means bring himself to believe that they will, for a trifling consideration, forget their devotion to learning,—devotion, that is, which led their ancestors, the ancient Aryya rishis, to reject earthly sovereignty, and live on wild fruits. The essence of all Sastric teachings is that money is unsubstantial, and money is the root of all mischief, and the reason why the Pandits are so much respected is that they illustrate that moral in their own lives. And shall they forget that moral now?

15. The *Dainik-o-Samáchár Chandriká*, of the 4th April, says that the *tols* Pandits who will receive stipends from Government will not be permitted to attend invitations or to stop their lectures at will; and thus their income from

DACCA PRAKASH,
April 3rd, 1892.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 4th, 1892.

invitations will be therefore sure to fall. Thus, on the whole, they will not have gained any pecuniary advantage by becoming Government stipendiaries. By accepting stipends at the hands of Government, they will lose their independence; and is the chief Naiyayika of Navadwipa prepared to sell his independence for Rs. 100 a month? And is the chief Smarta of Navadwipa willing to risk his independence for Rs. 60 a month? The writer would like to know Navadwipa's reply to these questions.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 6th, 1892.

DAINIK-O-
SAMACHAR
CHANDRIKA,
April 7th, 1892.

16. The *Dainik-o-Samachár Chandriká*, of the 6th April, says that Lady Elliott has proposed to examine the grown-up girls in the Bethune School in the art of managing children, and will award a prize to the girl who manages best. But the writer thinks that it would be very much better if, instead of managing the children of other people, the Bethune College girls were taught to manage their own children.

17. Referring to the rustication of the Pabna candidate for the Entrance Examination, who tried to impose upon the University authorities, the *Dainik-o-Samachár Chandriká*, of the 7th April, says:—

The University authorities have rusticated Haradhan. They will not allow him to appear at any of the examinations of any Indian University. This is very terrible

punishment, indeed. Is it right to mar a boy's whole life in this way? And is a boy who has done one wrong action to be prevented from making himself better? Some time ago, a student was expelled on a serious charge from the F. A. class of the Midnapore College. He came down to Calcutta, and was admitted in the General Assembly's Institution. The authorities of that institution took in the boy with a perfect knowledge of his past misbehaviour, and they took him because, as they said, it was their duty to correct bad boys. And that boy is now a Statutory Civilian—a Magistrate. The offender Haradhan should not therefore be deprived of every opportunity of giving himself an education. Surely, the Vice-Chancellor and Syndicate do not mean that Haradhan should lead the life of a thief or dacoit. It is hoped that the Viceroy, who is the Chancellor of the University, will himself take notice of this case. And the Society of the Unaided Schools and Colleges should also take up the matter, and get Haradhan's punishment lessened.

(e)—*Local Self-Government and Municipal Administration.*

SAHAYOGI
March 26th, 1892.

18. The *Sahayogi*, of the 26th March, says that if it had not been for a sudden rising of the river Kirtan Kholá, the people of Barisál would have suffered severely from scarcity of water, through the indifference of the Municipality to the question of water-supply in the town.

The Municipal Commissioners of Barisál, it is said, propose to put the residents to great expense and inconvenience by compelling them to construct their privies at a distance from the *bers* and canals. On the passing of such an order all privies will have to be removed to the very heart of every house, thereby injuring the health of the whole household. It is said that the Municipality is about to take this step in order to prevent the *mehters* from depositing night-soil in the nearest *ber* or canal. But instead of poisoning every house, the Commissioners ought to chastise their *mehters* for throwing night-soil into canals.

BURDWAN SANJIVANI,
March 29th, 1892.

Cholera within the Raniganj
Municipality.

19. A correspondent of the *Burdwan Sanjivani*, of the 29th March, says that the members of the Raniganj Town Council have taken no steps as yet to give effect to the Municipality's Resolutions on the subject of the prevention of cholera, which were passed at a special meeting of the Council. But cholera is in the meantime raging violently, and some eight or ten people are dying every day. The outbreak is due to the use of bad drinking-water. Further inaction on the part of the Municipality will be followed by deplorable results.

BANGAVASI,
April 2nd, 1892.

The Ranaghat Municipality in
the Nadia district.

20. The *Bangavasi*, of the 2nd April, has heard of various irregularities in the working of the Ranaghat Municipality. The Commissioners do not pay the least attention to the comfort and convenience of the rate-payers, and

seem bent solely upon providing their own creatures with appointments. The high-handedness of the Municipality has become quite intolerable.

21. A correspondent of the *Prakriti*, of the 2nd April, complains of the severity with which the Municipality of Santipur, in the district of Nadia, is collecting taxes. Scarcity in a severe form prevails in this part of the country, and people are procuring their daily bread with great difficulty. They have nevertheless to pay municipal taxes in advance. The municipal *sarkars* do not now go from house to house collecting taxes; they station themselves at a particular place, where all rate-payers are required to go in order to pay their dues. This practice causes great inconvenience to all, and especially to those women of respectable classes who have no male friends or relations to take their dues to the collecting *sarkars*. The roads in the municipality are not properly watered.

PRAKRITI,
April 2nd, 1892.

(f)—*Questions affecting the land.*

22. The *Sansodhini*, of the 11th and 25th March, has the following on the *Chap* survey in Chittagong:—In surveying the *Chap* survey in Chittagong. Noabad mahals for the purpose of fixing the boundaries, lands belonging to other mahals are also being brought under survey. Survey operations always cause the greatest uneasiness and anxiety to proprietors of land. On such occasions everybody makes the utmost endeavour to save his lands from the amín, while greedy and unscrupulous men try to get other people's lands included within their own mahals. The troubles attending a survey do not end here. The litigation arising from survey operations is continued even for ten or twelve years after their termination. It is nearly 13 years since Mr. Fasson completed his survey of the Noabad mahals in this district, but the people have not yet done with the suits which that survey gave rise to. Not a few proprietors have had to put themselves to enormous expense and seek, often without success, the protection of even the High Court for establishing their title to very small bits of land. It is not true that the people of Chittagong are extremely litigious. By recording one man's land as belonging to another, the survey has compelled the proprietors of land in this district to resort to the law courts.

In not a few cases the person shown by the amín as the proprietor of a piece of waste land, and liable to pay the revenue assessed upon it, had no knowledge of the fact at all, and he became aware of it only when he found that a certificate for the amount had been made out against him. But the court would not listen to his protests, and levied the amount from him.

Many men take leases of the Noabad lands, but owing to inability to pay the revenue, or to the necessity they are under of carrying on constant litigation, they soon relinquish their holdings. There is every year a large number of these cases of relinquishment of holdings. There is consequently no fixity in the amount of Government revenue realised from the Noabad mahals.

The temporary settlements made of the Noabad lands prevent tenants from making any improvements on those lands. Government is not, therefore, a gainer by the existing arrangements. Considering the hardship and loss of money which is caused to the people of Chittagong by making periodical surveys of the Noabad lands, the ill-feeling between Government and the raiyats, and the sense of unrest created by such surveys, the costly and the separate agency employed by Government in the revenue administration of the many petty holdings which constitute the Noabad mahals, it behoves Government to make a permanent settlement of these mahals, and thereby confer the blessings of peace and contentment on the people of Chittagong.

23. A correspondent of the *Navayuga*, of the 31st March, says that his letter against Babu Hari Charan Chakravarti, zamindar of Manikakundu, in the district of Midnapore, which was published in the 18th February's issue of this paper (see Report on Native Papers for 27th February, paragraph 25) has apparently produced no result. The zamindar has not still given up his *zid* in the matter of realising rent in 12 kists, contrary to the law. Recently he got up an affray with a raiyat of the village Kuli. The raiyat, who is the holder of a permanent tenure, was defeated in the affray, and brought a case

AN OPPRESSIVE ZAMINDAR IN THE MIDNAPORE DISTRICT.

SANSODHINI,
March 18th and 25th,
1892.

NAVAYUGA
March 31st, 1892.

against the zamindar in the Court of the Magistrate of Jahánabad. Some of the zamindar's men have been fined. But nothing daunted, Hari Charan Babu again sought for an opportunity of quarrelling with the raiyat. The raiyat has sought the protection of the police. Government ought to enquire into the matter.

(g)—*Railways and communications, including canals and irrigation.*

HITAKARI,
April 1st, 1892.

A railway line from Chuadanga to Meherpur, in the Nadia district.

24. The *Hitakari*, of the 1st April, says that as a means of minimising the inconvenience which will be caused to the people of Chuadanga, in the Nadia district, in consequence of the location at Meherpur of the head-quarters of the amalgamated sub-divisions of Chuadanga and Meherpur, the Eastern Bengal State Railway authorities should construct a branch line from Chuadanga to Meherpur. Such a line will be of great benefit to the people of Chuadanga, and will bring in a handsome revenue to the Railway.

HITAKARI.

25. The same paper says that a proposal has long been made for the construction of a road from Khoksa to Ajudia, in the Nadia district. It is true the road will

cost not less than a lakh of rupees, but the benefit which will be derived from it justifies its construction even at such great cost. The District Board of Nadia will be justified in raising the required money by loan, for it will be enabled to pay off the loan from the profits which will be derived from the road.

GRAMVASI,
April 4th, 1892.

26. The *Gramvasi*, of the 4th April, says that the Ulubaria people will be greatly benefited by the re-excavation of the khals known as the Bazeapt khal and the Tetua khal, within the jurisdiction of the Bagnan thána in the Ulubaria

sub-division of the Howrah district. As the water of these khals will be used for drinking and agricultural purposes, the people are ready to contribute towards the cost of the excavation. Again, if Government lets out the khal at Bagnan to Babu Prem Chand Singh, he will be willing to bear all the cost of its excavation. The District Board and the authorities of the Public Works Department are asked to help the people in this matter.

(h)—*General.*

BANGAVASI,
April 2nd, 1892.

The Postmaster-Generalship.

27. The *Bangavasi*, of the 2nd April, has the following :—

The rulers can do whatever they please, and, as a matter of fact, they do anything they like. And we are not sorry that it should be so. But what we cannot clearly understand is that they should make strict rules for their own guidance, and break those rules themselves the next moment. It was ruled some time ago that among the Postmaster-Generals in India, there should be one pure native. The rule was strictly observed in one instance after its promulgation, and in another it received only half obedience, and it has at last ceased to be at all respected. Mr. Badshah, Postmaster-General, North-Western Provinces, has lately retired, and after his retirement the rank of Postmaster-General has been wholly cleared of the native element. May it be asked why has the rule been violated in this way? The Indians are a loyal people, and the writer is anxious lest such action on the part of the authorities should shake their loyalty.

SANJIVANI
April 2nd, 1892.

Government's opium trade.

28. The *Sanjivani*, of the 2nd April, has the following :—

Has not the Government yet come to its senses? Does it not hear of the hundreds of cases of suicide by opium-poisoning? Has it not yet heard of school-boys and respectable women making an end of their lives by opium? Cases of suicide are very numerous, and the press and police reports publish only a very small percentage thereof. Now, who is responsible for these numerous cases of suicide, and who should make atonement for the sin of allowing such cases to occur? Government knows better than anyone else that opium is an exceedingly poisonous substance. And yet it is selling the poison everywhere. Even a child of five years can, if he likes, purchase this poison and eat it, and die. Why has Government made it so easy to obtain the poison? It cannot be so

easily obtained in the Englishmen's own country. In England it is sold only in dispensaries. But in India Government makes a profit of seven to eight crores of rupees by its opium trade. Government is encouraging suicide by multiplying opium shops all over the country. And how long will it go on committing this sin? Let Government forego avarice, and save the country by putting a stop to the sale of opium at every street corner. If the authorities do not, of their own motion, remove this stigma from British rule, they will be compelled by the thundering voice of public opinion to abandon their sinful trade. And he is a wise man who knows how to maintain his own honour.

III.—LEGISLATIVE.

29. The *Charuvarta*, of the 28th March, has the following on the Bengal Municipal Act Amendment Bill:—

Government should not have so soon put Local Self-Government to a severe test. The municipalities, not more than 2 or 3 in number that have strayed from the right path, would have set themselves right in time. Sufficient time, at any rate, ought to have been allowed for the experiment in self-government that has been going on. It is true municipalities work well under official management, but the object of Local Self-Government is to teach the people to do Municipal work themselves, and see what success they achieve in the experiment. But, so far as the experiment has gone, it cannot be questioned that Local Self-Government has proved a success. At least, the experiment has not failed so much as to make so quick a modification of the municipal law imperative. It appears from the Lieutenant-Governor's reply to the Puri municipal address, that the law is sure to be amended in the manner proposed. All we have to say in regard to the proposed amendment is therefore this—that a lessening of the responsibilities now connected with the office of Municipal Commissioner will diminish people's zeal for Local Self-Government, and such a result, it is feared, will not be for the good of municipal government. It is clear that this Bill has been proposed by way of punishing the people, and there is no knowing where the people's punishment will end.

The public mind is to-day filled with as much gloom as it was with joy on day that Local Self-Government was first proclaimed in this land. But the public dare not to give vent to their feelings. For everybody has been taken aback by the Government's apparent determination not to listen to public opinion on the Bill. But, however that be, let it be in every one's power to say, when the time for pronouncing a judgment shall come six or seven years hence, that it is the law, and not the country, that is to blame for the failure of Local Self-Government.

30. A correspondent of the same paper writing from Somaj-Netrokona in the Mymensingh district, says that a tiger has made its appearance in the jungles skirting the village, and has killed a large number of cattle. Not a single man in the village having a pass to keep a rifle, it has become difficult to kill the animal. Some people went out for the tiger the other day with ordinary weapons, but four of them got wounded and the animal escaped.

It is absolutely necessary that the rigour of the Arms Act should be relaxed if village people are to keep their lives safe from the attacks of wild animals. Recently, Babu Satis Chandra Chaudhuri, zamindar of the village, applied for a pass to keep fire-arms, but his application has been rejected. This is rather inexplicable, seeing that not one man in the village has a pass.

31. The *Burdwan Sanjivani*, of the 29th March, has the following on the Puna case under the Consent Act:—

The girl in this case is fit for sexual intercourse, and brings no complaint against her husband. Her husband, Atmaram, has committed no offence, no sin, in the eye of religion, and yet he has been punished under the Government's law. What can be a matter of greater regret than this? Will not Government see its mistake after this?

CHARUVARTA,
March 28th, 1892.

CHARUVARTA

BURDWAN SANJIVAN,
March 27th, 1892.

BANGANIVASI,
April 1st, 1892.

The Puna case under the Con-
sent Act.
says :—

Of course, the result of the case has been such as to inspire the reformers with triumphant feelings and to please their supporter the Government. But how are the Hindus to be saved? It is really strange that the girl, for whom the reformers would do so much, should confess herself uninjured, and yet her husband should go to jail.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 3rd, 1892.

The Consent Act.

32. Referring to the Puna case under the Consent Act, the *Banganivasi*, of the 1st April,

33. The *Dainik-o-Samachar Chandrika*, of the 3rd April, has the following :—

So long as the Consent Act remains in the Statute Book it will not go well with India, and people's fears on the score of this law will not be removed. Atmaram Raghunath, of Puna, has been punished under the Act, and who shall say that other Atmarams in other places will not be similarly punished? Atmaram's wife did not complain of the conduct of her husband, nor has her intercourse with her husband been proved to have resulted in any injury. But the Judge has, nevertheless, sentenced Atmaram to three months' imprisonment, and he could have, if he had willed, sentenced him to transportation for life. And who shall say that the extreme sentence will not be passed by any Judge in any case in future?

Atmaram's wife said that she was 14, but the European doctors, and one European female doctor, said that she did not complete her 12th year. But the statement of the girl, in whose interest the law is supposed to have been passed, was rejected and that of the European male and female doctors was accepted! The girl for whose interest the law was passed was opposed to, nay very sorry for, the punishment of her husband, and yet her husband has been punished by a philanthropic Government! Is there such a cruel law anywhere else?

Those who thought that the law would remain a dead letter now see their mistake. The writer has all along been of opinion that, if the law remains, it will produce its effect some day or other. Lord Lansdowne's Circular has, as predicted by the writer, proved useless to prevent oppression in connection with the working of the Act. There is also no reason to think that cases of this nature will not increase. The writer, at times, thinks of keeping silence in this matter, but he cannot help breaking his silence. If the Hindus respect the law, they must incur a sin. Those of them therefore that want to observe the practices of their religion, will have to secretly disobey the law. When the matter has taken the form of a dilemma like this, the writer cannot help breaking his silence.

The agitation against the Consent Act was of a most widespread nature, and people of all sects and communities joined in it. Indeed, no measure of Government, since the establishment of British rule in this country, was ever protested against in this way. And yet this agitation proved abortive. By passing the Act in the face of an agitation of this nature, the Viceroy and his Councillors have taught a lesson to the people, and the lesson may be expressed in these words: 'You see how abortive your agitations are; do not therefore agitate against any of our acts in future, we will not lend our ear to what you say.' The failure of the agitation has also convinced the people of the utter uselessness and worthlessness of their agitations. And the writer himself is also convinced that no agitation that the people of this country may get up will produce any effect. This is also found by the failure of the agitation made against the cadastral survey of Bihár by the zamindars of that province. And the agitation against the Land Acquisition Act Amendment Bill is also sure to fail. When no inconvenience results from ignoring or disregarding native agitation, why should the authorities lend their ear to the natives? The Consent Act agitation has proved to the Government that it can safely ignore any agitation made by the people of this country.

IV—NATIVE STATES.

SUDHAKAR,
April 1st, 1892.

34. The *Sudhakar*, of the 1st April, says that various opinions are being expressed in regard to the Nizam's Government in connection with the diamond case. Many newspapers are now venting their spleen against that Government. The Hindu

newspapers are accusing the Nizam's Government of allowing the Hindu population of Hyderabad no voice in the administration of that State, although the majority of the Hyderabad population consists of Hindus.

The *Amrita Bazar Patrika*'s statements on this subject are really of a queer kind. The *Patrika* says that the condition of Hyderabad differs from that of all other feudatory states, that its history is a most ordinary one, and that it is of quite recent origin, having been founded by a Mussulman soldier only during the declining days of the Moghul Empire. But it is not easy to see how the history of the Hyderabad State can be called a very ordinary history. Almost all States have their origin in very ordinary circumstances. The vast Mahratta Empire was founded by a Mahratta freebooter, and the Sikh State was founded by a common Sirdar who served under the Amir of Kabul, Zaman Shah. Will the *Amrita Bazar* again explain why the State founded by the Chief Subadar of the Moghul Emperor in the Deccan should be deemed petty, when the descendants of the Shepherd and Cowherd Mahratta rulers are deemed eminent Princes? It is clear the *Amrita Bazar* has been actuated by race feeling in speaking of Hyderabad in this tone of depreciation. The Nizam of Hyderabad is descended from the powerful Turkoman dynasty, and he has not, like many Hindu princes, come from the plough to the palace. Again, the Hyderabad State is not later in origin than the Mahratta States. The East India Company was enabled to establish its ascendancy by the help of the Nizam's Government, and the Nizam's Government on its part has been helped by the English Government. The English Government and the Nizam's Government should therefore keep in mind their mutual obligations. And say what the *Amrita Bazar* may, the English Government has not forgotten the services which have been rendered to it by the Nizam's Government.

The *Amrita Bazar* also contends that the Hyderabad State should be considered a Hindu State, because the majority of its population is Hindu, the proportion of Hindus to Mussulmans being 100 to 10. But upon that principle, India should be declared a Hindu Empire, and not an English possession, and Bengal and Kashmir should be called Mussulman and not Hindu States.

The *Amrita Bazar* also says that the Nizam takes no interest whatever in the administration of his State; for, if he had felt himself any way responsible for the administration of his State, he would not have wasted a crore of rupees on a piece of stone at a time when his treasury was exhausted and his subjects were dying of hunger. But where has the *Amrita Bazar* learnt that the Nizam takes no interest in the administration of his State? And how many native princes take a larger share than the Nizam in administration work? And how, again, can the prince be said to be indifferent to the sufferings of his subjects, who is spending lakhs of rupees to relieve their distress?

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

Famine relief in the Rajshahi

35. The *Hindu Ranjiká*, of the 30th March, has the following:—

Babu Sarat Chundra Das, Deputy Magistrate of Rajshahi, lately went to Bágmárá, to make arrangements for relieving distress; and it is said that he has reported that no relief is required at present. But the writer has been informed in the course of the present week, that great distress prevails at Kayálipára, Dákta, Kalibári and some other places, not more than six or seven miles from Bágmárá, and that the people of Singra thana have applied to Government for relief. The Singra people, it is said, have been rebuked by the Sub-divisional Officer of Natore for having applied for relief without sufficient grounds. But he is greatly to blame if he has really done this. The writer is far from wishing to find fault with the conduct of the officials, but when human life is endangered in consequence of their mistake or oversight, it becomes the duty of a journalist to draw attention to the fact, in order that the authorities may enquire into the matter and ascertain the real state of things. Public officers are not wanting, both in the civil and police departments, who are in the habit of suppressing facts. Lord Lytton himself suppressed facts in connection with the Madras famine, in order that he might be enabled to spend vast sums of money on the Delhi Durbar. Sir Cecil Beadon, too, did his best to suppress facts regarding the Orissa famine. But it must be said, in justice to Sir Charles Elliott, that he

HINDU RANJIKÁ,
March 30th, 1892.

has, in view of the coming scarcity, already promulgated rules for the guidance of district and other officers. Petitions asking for relief are already coming from all quarters to the District Boards. And it is hoped the District Magistrate of Rajshahi, Mr. Price, and the Chairman of the Rajshahi District Board, will do their best to ascertain every fact in connection with the scarcity in the district, and let the public know how the case really stands. The Boalia Dharma Sabha in this district is enquiring into the condition of the people, and any attempt on the part of any official to suppress facts will therefore be defeated.

BANGAVASI,
April 2nd, 1892.

36. The *Bangavasi*, of the 2nd April, has received reports of drought and distressing scarcity in Mallikpur in the 24-Parganas district. Over and above this, fire is committing great havoc in the village.

BANGAVASI.

Scarcity in a village in the 24-Parganas.

37. The same paper has received reports of severe water-scarcity in addition to scarcity of food in Amla, in the Kushtia sub-division of the Nadia district. The tanks have almost completely dried up. There is one *bil* in

the village, the water of which was kept dammed; but only a few days ago some people secretly removed the dam, thereby causing all the water to escape. This *bil* was the source from which two hundred villages drew their supply of water.

BANGAVASI.

Water-scarcity in a village in the Nadia district.

38. The same paper has received complaints of water-scarcity from Bankula in the Jagadballabhpur thana, Howrah district, almost all the tanks in the village having dried up. The only reservoir from which a plen-

ful supply of water can be still had is a branch of the Damodar river, flowing through the village, but the police will not allow the villagers to take its water.

BANGAVASI.

39. The same paper has learnt that cholera is raging violently in Harappa, in the Jelangi thana, Murshidabad district, and large numbers are dying for want of medical aid. The village people are also suffering from

water-scarcity. Their only source of water-supply is the Khoria river at a distance of more than two miles from the village. There has not been rainfall for a long time past, and the *rabi* crop has, in consequence, completely failed.

BANGAVASI.

40. The same paper has the following:—The people of Govindapuna, in the Kushtia sub-division of the Nadia district, have been suffering from floods for the last few years.

In the month of Ashar 1297 B.S. there was such a scarcity in the village that Government was obliged to advance *takavi* loans to the raiyats, and to distribute rice among the starving population. The present year has not been one of good harvest, and the raiyats have not therefore been yet able to pay off their loans, and are already feeling the pinch of scarcity. On the 16th March last a fire broke out and destroyed some thirty or thirty-five huts and a number of cattle. It is hoped the Sub-divisional Officer of Kushtia will save the people from starvation by advancing to them fresh *takavi* loans.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 5th, 1892.

The *Hindu Patriot* and the prevailing scarcity.

41. The *Dainik-o-Samachar Chandrika*, of the 5th April, has the following:—

The *Englishman* says that the Lieutenant-Governor is very much satisfied with the relief works which have been started in Purnea, Bhágalpur, and Monghyr, and that His Honour has come to the conclusion that as yet no great distress from scarcity prevails anywhere. His Honour and his subordinates and courtiers may say so, and the *Englishman* and the *Pioneer*, too, may support His Honour. But how does the *Hindu Patriot* endorse the Government's view of the situation? The Bihár Landholders' Association complain of scarcity in all directions; and the writer himself is receiving news of distress from all quarters. How, then, does the *Hindu Patriot* support the *Englishman* and the *Pioneer* in this matter? Has the *Hindu Patriot* entered into the service of Government since its conversion into a daily?

VI.—MISCELLANEOUS.

42. The *Sahachar*, of the 30th March, cannot believe that Mr. Hume is really the author of the circulars which are being attributed to him. Very likely they are the handiwork of some enemy. Mr. Hume's Circular.

SAHACHAR,
March 30th, 1892.

Mr. Hume is not such a madman that he should think it possible to intimidate the powerful British Government into accepting and carrying into effect the political programme of the Congress. It is certain that the Congress will not lend its support to writings which may have such a tendency. The British Government has never said to the people of this country that the rights they want will never be given to them. That the country has not yet become fit to receive representative Government in its completest form is admitted by everybody. What the people of India should now do is to endeavour to obtain a partial introduction of the elective system in the Government of this country.

43. The *Bharat Mitra*, of the 31st March, says that the last census shows an increase of about five crores in the Indian population since the census of 1881. But no steps have been taken by Government to improve the condition of the mass of the people in proportion to this increase in their number.

Cause of India's increasing poverty. This, together with the absence of a permanent settlement of the land in all parts of the country, is increasing the poverty of the country.

BHARAT MITRA,
March 31st, 1892.

44. Referring to the Viceroy's departure for Simla, the *Navayuga*, of the 31st March, says that it matters nothing to His Excellency that the people here are suffering from scarcity of food and water and various other wants. He, for himself, cannot live without enjoying the cool breeze of Simla.

NAVAYUGA,
March 1st, 1892.

45. The *Bangavasi*, of the 2nd April, says that most of the complaints regarding scarcity of water which reach the press are not found in the *Calcutta Gazette*. From all reports, water-scarcity prevails this year not only in Bengal, but throughout India. But the authorities do not easily admit this, and that for various reasons. One reason is that reports of scarcity do not reach them in proper time.

BANGAVASI,
April 2nd, 1892.

In attempting to explain the reason of Government's frequent denial of the existence of real scarcity, some people say that it is due to the Government's unwillingness to be known by foreigners as an incompetent Government. But the writer, for one, does not consider this a good explanation. It is painful to the loyal Indians to accept the view that the civilised English rulers, who love their Indian subjects so much, wilfully deny their distress, and so keep themselves indifferent in the matter of relieving it. It is the writer's belief that Government's failure to relieve distress arises either from its not receiving correct reports of distress, or from its not having sufficient money in the exchequer. But the indifference to distress which is being shown by Government this year cannot be ascribed to the first cause, as reports of the distress have reached even England.

There is not the least doubt that at the present moment great water-scarcity prevails all over the country ; and it need hardly be said that scarcity of water causes severer suffering than scarcity of food. Scarcity of water kills men sooner, and in larger numbers, than scarcity of food. And Heaven is certainly wroth with the people of this country, or they would not be visited with such a suffering as the present scarcity of water. But it would be a great disgrace for the Government if it fails in its duty at this crisis. Whatever fate may be in store for the Indians, the rulers on their part should on no account fail in their duty. It has become absolutely necessary to re-excavate all old reservoirs of water, such as tanks and wells, and excavate new ones, and to arrange for water-supply from rivers in places where rivers lie at no great distance from seats of population. And any delay in doing this will intensify the danger. Let the rulers do their duty and let the people on their part do theirs. Both the rulers and their subjects should now try to avoid all waste of money, such, for instance, as is involved in the Simla exodus of Government, or as the proposal for the erection of memorials to Mr. Hume, or the late Pundit Ayodhya Nath, by the people must entail.

The Hindus, who consider it an act of religious merit to excavate and re-excavate tanks and other reservoirs of water, need no exhortation or thrilling words of encouragement in a crisis like this. If there is any pious Hindu now living, this is the time for him to come forward. This is his fittest opportunity for acquiring everlasting religious merit. It is the pious Hindu with whom rests, in a special degree, the duty of saving his country.

BANGAVASI
April 2nd, 1892.

46. The same paper says, that owing to a violent outbreak of cholera in Hurdwar, Government issued instructions to the district officers in the North-Western Provinces not

to allow fresh pilgrims to come to the place. As for those who were already there, the Government officials used all means at their command, including entreaties and even threats, to disperse them. But when these failed to produce the desired effect, the authorities ordered all the shops in Hurdwar to be closed, whereupon the pilgrims had no alternative but to leave the place without performing their ablutions in the sacred water. The editor of the *Pioneer*, to whom this low material world is the be-all-and-end-all of human existence, has taunted the pilgrims for being so obstinately religious. And nothing better could have been expected from him. If the Christian English people had been able to realise, in the faintest measure, the depth of a Hindu's religious feeling, they would certainly not have had the heart to wound that feeling from time to time as they are in the habit of doing.

SANJIVANI,
April 2nd 1892.

The Native Press Association in
the Bengal Secretariat.

47. The *Sanjivani*, of the 2nd April, is very much pleased with the kind reception which Mr. Risley, Secretary to the Bengal Government, gave to a deputation of the Native Press Association, which waited on him Wednesday,

the 30th March last.

SANJIVANI.

The Botanical Gardens case.

48. The same paper has the following: On the 31st January last about 150 gentlemen, accompanied by 25 or 30 ladies and 20 or 25 children, went to the Botanical Gardens for purposes of prayer. The party were sitting under a banian tree, when they heard a noise coming from behind some trees, and soon learnt that some *durwans* employed at the gardens, and intoxicated with wine, were attempting to come to the place where the party were sitting, and got into a scuffle with some young men who were opposing them. Some of the gentlemen of the party at once went to Dr. King, the officer in charge of the gardens, to complain of the conduct of the *durwans*. In the meanwhile the *durwans*, accompanied by some other Punjabis, came up to the place and used obscene language within hearing of the party. Some gentlemen came between the *durwans* and the party, lest the former should come upon the ladies. One of the *durwans* struck a gentleman with a *lathi*. One Mr. Lane came to the spot at the same time, and he too used abusive language, but it was at his persuasion that the *durwans* retired. The gentlemen who had gone to represent the matter to Dr. King were unfortunate enough to be received very rudely by that officer, who was all fury on hearing that his *durwans* had been beaten. In fact, Dr. King absolutely refused to hear the complaint. Dr. King not only took no notice of the conduct of his employés, but took up their cause and attempted to bring an action against the visitors.

If the employés in the gardens behave thus rudely to visitors, no lady or gentleman will dare to visit this public place of education. And is it not strange that the officer in charge of that place should consider it his duty to protect his subordinates against the consequences of their rude conduct towards respectable visitors? Government is specially requested to enquire into the conduct of Dr. King. It might have been expected that the *durwans*, when beaten, would retaliate themselves on the persons who had beaten them, but instead of doing that they rushed in a body to the place where the party were sitting. And not even this action of the *durwans* constituted an offence on their part in the eyes of Dr. King. But it is hoped that Sir Charles Elliott will see in their true light all the circumstances connected with this case, and teach Dr. King to discharge his duty by the public in a conscientious spirit. The Secretary of the Sadharan Brahmo Samaj has apologised for the conduct of those gentlemen who beat the *durwans*, and paid one hundred rupees. That he has done so is because the Brahmo Samaj thinks that, though it is not very wrong to beat a drunken *durwan* who has become disorderly, still, engaged as they are in the work of

teaching men love and humility, it is best for them to be generous even to a disorderly drunkard. But will Government officers teach morality to our schoolboys by placing before them such examples as that of Dr. King?

49. The same paper reports the case of a woman named Balo, an inhabitant of Purulia, who has been enlisted as a cooly under false pretences. The woman is the daughter

A cooly case.
of one Mohan and has five brothers. She was decoyed by a cooly recruiter of the name of Ramcharan, who promised to pay her one hundred rupees in cash and secure for her an employment in Goalundo on a monthly salary of six rupees. But when the woman saw that she was being taken away from Goalundo by steamer, and that Ramcharan was not going with her, she began to wail loudly for her brothers whom she had left behind. The piteous cry of the woman, "O my brothers," rang in the ears of her fellow-passengers long after they had quitted her company.

50. The same paper has learnt that the people of Naihati, in the Khulna district, are suffering from scarcity of water. It is hoped that the District Magistrate will devise means to save the lives of the villagers.

Water scarcity in a village in the Khulna district.
51. The *Dainik-o-Samachar Chandrika*, of the 3rd April, has the following in an article headed the 'Durbari Editor':—

The 'Durbari Editor.'
As Secretary to the British Indian Association, Rai Rajkumar Sarvadhikari is treated with consideration by Government. He often calls on the Lieutenant-Governor and his Secretaries, and it is certainly his duty to do so. In his character of the mouth-piece of the zamindar community, he is entitled to make the wants and wishes of that community known to Government. He can also make the views of other classes of people known to Government, provided that, in doing so, he does not act as Government's spy. As he makes the wants and wishes of the people known to Government, it is his duty to inform himself of the views of Government, so far as those views can be ascertained, and to let the public know those views. And, to do him justice, he does occasionally so inform the public. But, in acting as an intermediary between Government and the people, Rai Rajkumar should be taken to act in his capacity of Secretary to the British Indian Association, and not in his capacity of Editor of the *Hindu Patriot*. For it is neither just nor proper for him to act as a political go-between in his capacity of an Editor. The *Hindu Patriot* has no right to act in a capacity which the *Pioneer* and the *Englishman* have usurped as their own. In pleading for Government, the *Pioneer* and the *Englishman* plead the cause of their countrymen. But even they go against Government when they fancy that Government is neglecting their countrymen's cause. This was proved in the Ilbert Bill agitation. A native editor has, on the contrary, to look after the interest of his own country and countrymen, and to fight with Government at any time. This being the case, it is not proper for the editor of the *Hindu Patriot* to act as one seeking the favour of Government. If he does so, he will not be able to do his duty to his country and countrymen. These remarks of the writer have been elicited by the Lieutenant-Governor's laudation of Mr. Sarvadhikari as a diplomat in the late Durbar at Belvedere.

52. The *Dacca Prakash*, of the 3rd April, takes exception to the order of Caste designation of Chandals. Mr. Jenkins, Magistrate of Dacca, requiring the panchayet of Syampur in the district of Dacca to call Chandals Das and not *Changa*. As the Chandals are designated *Changa* in zamindari papers and in traders' bonds, the enforcement of the Magistrate's order will lead to much confusion in the law courts. And cases may occur in which Chandal offenders will escape punishment under cover of their new title.

53. The *Gramvasi*, of the 4th April, in noticing the death of Mr. George Yule, writes as follows:—

The late Mr. George Yule.
The writer is deeply grieved at the death of Mr. Yule. High-minded and liberal Englishmen, having like him the good of India at heart, are not now often met with. The English merchants, who come out to this country, consider it their principal duty to make money, and they do not think that they have any duty to do for India. But Mr. Yule was not like them. He looked to the interests of the country, where he made his money, and he loved its people like a brother. India has therefore lost a real friend in his death.

SANJIVANI,
April 2nd, 1892.

SANJIVANI.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 3rd, 1892.

DACCA PRAKASH,
April 3rd, 1892.

GRAMVASI,
April 4th, 1892.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 5th, 1892.

54. The *Dainik-o-Samachur Chandrika*, of the 5th April, has the following:—

The tone and style of the circular issued by Mr. Hume for the purpose of whipping up the apathetic Babus of the Congress was such as to alarm the Allahabad congressists, who did not at first agree to circulate the paper amongst themselves. Mr. Hume, however, succeeded in carrying his point, and, after receiving their protest, issued another circular. Both these circulars have been published. The writer is not aware whether the papers have been translated into the Indian vernaculars, and the translations circulated among the people. If this has been done the congressists have been guilty of a most reprehensible act, and the road to India's ruin has been made wider.

Mr. Hume's circulars are written, from beginning to end, in exciting language. Mr. Hume has attempted to excite the countless sections and communities of the Indian population. He has said many things in these circulars, but the key-note of all his observations is one and the same.

Wealthy men in India will not open their purse-strings at the instigation of Mr. Hume or his Congress; nor will Government become so paralysed by fear that it will accede to the unreasonable demands of the congressists. And so the only effect of a wide dissemination of the views expressed in Mr. Hume's circulars will be propagation of the revolutionary doctrine of equality, and the consequent introduction into this country of all those troubles and difficulties which socialism and the labour question have created in Europe. Just think of the grave danger that will probably arise in India if all congressists accept Mr. Hume's advice, become socialists, and preach the levelling doctrine of equality. Mr. Hume's circulars in no way differ from the manifestoes which are issued from time to time by socialists of Europe. Mr. Hume has made the same references to the French Revolution that are made use of by socialist leaders for the purpose of exciting the labouring and cultivating classes of Europe. The language employed by Mr. Hume is also very much like the language which is used by European socialists. It would really be a grave calamity if Mr. Hume's circulars should be translated into the vernaculars of this country, and the translations distributed among the people. And even if the circulars are not translated, it is almost certain that their contents will somehow or other come to the knowledge of the labouring classes in India. The writer has not published full and faithful translations of these papers, or ventured to make the public acquainted with all that they contain, for he is afraid that such a course might have the effect of exciting the Indian people,

Neither Mr. Hume nor his Congress will be able to do the least good to India, but they can do it the greatest injury by exciting its countless people by means of such circulars. The people of India are fatalists, and silently bear all their woes. Nothing will be gained by exciting them. The socialists of Europe do not appear to be able to do any good. and are, on the contrary, doing a good deal of harm. And the socialists of India, too, will do the same. It is easy to do harm: it is difficult to do good.

The writer is afraid lest the European doctrine of equality should gain a hearing in India. It is owing to the fear that it may gain such hearing that he has always opposed the spread of European education in this country, and condemned the civilisation and social customs of Europe. The thought that such a danger may befall the country in some distant future has always caused the greatest anxiety to the writer, and this anxiety has been intensified by the action of Mr. Hume in issuing circulars which will have the effect of hastening the crisis.

By calling the Congress into existence, Mr. Hume has done great harm to India, and he has done it more harm by issuing circulars like these. He will be unable to do much harm to the powerful British Government, but he will do a good deal of harm to the weak Indian people. The propagation in India of the European doctrine of equality will prove the ruin of the Indians. If the congressist Babus have not lost their wits and gone mad, they will doubtless proceed cautiously.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 9th April 1892.